

American Missionary

(MAGAZINE.)

"Go ye into all the World, and

preach the Gospel to every creature."

MAR.,

1860.



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For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, &c., see the 2nd, 3rd and 4th pages of this cover.

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CONSTITUTION OF THE AMERICAN MISSIONARY ASSOCIATION.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and youth, who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies — each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-President, a Recording Secretary, two Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counselling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selecting of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which, by a reference mutually chosen, and whose decision shall be final, shall always entertain the complaints of any aggrieved agent or missionary.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for an act of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Churches and other local missionary bodies, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked and salvation of the righteous.

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NO. 3.

AMERICAN MISSIONARY ASSOCIATION.

MENDI MISSION.

Under date of Oct. 24th, Mr. Brooks wrote from the Boom-Falls station, that seven new members had been received into the Mission Church there, the day before. It was a season of very deep interest to the little church.

Mr. Burton wrote from Freetown, Nov. 20th, that they expected soon to receive an addition of two or three members to the church at Good Hope.

Expressing his joy that the mission was to be speedily re-enforced, he said :

"There is now a great field open before our mission. The time to extend our operations seems fully come. The people are ready to receive missionaries and teachers in all parts of the country. Last week I visited Mongray, a large barricaded town on the Jong River, where the people have been trying to make war, for a year past, and was received with much kindness. The remark—'We are glad to have the missionaries come to our town at any time, for we know they can't bring any bad here,'—assured me that they were sincere."

In a letter dated Oct. 10, Mr. Brooks gave a detailed account of the plan of labors undertaken by him and his assistants, for the purpose of reaching the native towns scattered around the mission. Once in four weeks Mr. Brooks takes one of the young men connected

with the mission, and, starting out Monday morning, spends the week in itinerating labor. The intervening weeks some of his assistants go out in like manner.

Some account of their labors will be interesting to the friends of missions,

"Early on Monday morning, I arranged the affairs of the station as best I could, and with Albert, set off for our week's tour.—Passing Tissana, we came to a small village. We took our seats, and for about half an hour told them what we could of Jesus the Saviour; after reading the Ten Commandments. We then prayed with them, and took our leave. Something like a mile further on, we met a company in a farm. Here our marching orders came to mind—"As ye go, preach." We spent some time with them in conversation and prayer, and reading the Word. Still further on we found another village, and as we were about to teach them the Word of Life, three of the company arose and bid us be silent till they could call their companions who were at work a little distance from the houses. Soon we had a fine little congregation. We read the Ten Commandments, applied them, told them of God's love, the gift and sacrifice of Christ; of the resurrection, of life everlasting, and the second death, and prayed with and for them. They thanked us and gave us a little rice, reminding us of the Master's words, "The laborer is worthy of his hire." At length we arrived at Dyuruhi, (a depot or rendezvous, a place into which anything rushes). This is a walled town of not less than three hundred houses. I found the aged chief at

his evening meal, and was immediately invited to share it with him. After dinner (for we have but two meals, and call the second dinner,) I told my errand, and as a large company had convened to see me, I began at once. After speaking and reading an hour or more, we dismissed the subject till we could arrange our quarters for the night. This done, we called a company together and talked until bed-time.

Early in the morning we again convened the people before they went to their farms, and read, sang, talked, and prayed with them. At 9 o'clock, we took breakfast with the old chief, received his thanks and blessing, and took up our bundles and went to Yengema. Here I met my old friend Gbana Soka, who entertained us. No sooner had we seated ourselves in the barry, than a large company was around us. It was the first time a European or American had ever visited the place. Our work was before us, and we began it at once. Here, too, we had two long audiences, and while I was in English conversation with two colonial females, one of whom had long been a member of a church, Albert collected the children and told them how much Jesus loved them, and what he had done for them, and of their duty to their parents.

In the morning we held a long service, and at 10 o'clock immediately after breakfast, we bade the good people of Yengema good-bye, and with a guide whose services were volunteered, took up our line of march. After two and three-fourths hours fast walking we came to Buluma. Here I was a strange sight, and soon a large company of people were around us. As in the other places we began our work without delay, and had two long sittings with the people, reading and preaching Jesus Christ crucified, and the Resurrection. Here as at Yengema, Albert collected the children and young people, and soon had a large company of all ages to hear the Word of Life from his lips.

In the morning, we early called the people together, to renew our efforts to give them the Word of Eternal Life.

At 10 we were again on our way, without a guide, yet we had not much difficulty in finding our way with my compass.

In our walk we met the wife of the man we were intending to spend the night with.

She requested us to stop for her at the next village, and she would soon return and be our guide to Saha (a plain). At this village we had good time to talk, and improved it. It so happened that some travellers came along and sat with us to hear the Word.— Our guide coming up with us, we set off and in a couple of hours arrived at Saha. This is a large town of more than a thousand houses, with a large suburb of five hundred houses to be inclosed in the wall this year. We found the old chief infirm, but in tolerable health. By the time we had inquired after his health, a large body of people had collected in the yard. Taking our seats at the door, we spoke of the law, sin, death, Christ crucified, and the Resurrection. The chief was holding a court, and after about an hours' hearing, we begged to retire to another part of the town, where we could preach without longer hindering the proceedings of the court. This we did, and though we had walked about 14 miles, we had two meetings in a large barry before our lodgings. In the morning we had a long meeting with a large company of most attentive hearers, besides personal conversation with different individuals. We breakfasted at 11 o'clock, and started for home.

At each of the four towns I visited, we can have a school at a small outlay. There is not a man, or woman, or child, at either place, who would not hold up his hand for such a school.

The doctrines of Christ crucified, the Resurrection, and Eternal Life were entirely new. Though they have a notion of sacrifice or substitution, yet there is nothing within their knowledge that at all satisfies even their own notion of a sacrifice. They have faint or indistinct ideas of the true principles of substitution. Their own customs I find to be good illustrations as well as mediums of access to their minds and consciences, and I use them. For example, I have been, or am, reading the Ten Commandments. "Thou shalt have no other Gods' before me." The fact is, this people always call upon God *first*, then call on their idols, yet with one another, they will do nothing in a matter that is referred to them, if the suppliant goes immediately to a second person. I then ask them this plain question, "What would you do if I should 'show you a pal-

aver,' and to-morrow show it to another man, not waiting for your action?" The answer is ready. "I would do nothing for you." "Why?" "Because you trifle with me; you mock me; you commit a matter to me, then you commit it to another." "It is because I put another in your face, is it?"—"Yes." "Well, this is your conduct toward God, only you put a degree of shame on his face that I could not on yours, because you do not put an equal in his face, as I would in the case supposed, but you put the work of your own hands into your Maker's face!"

The third command. I show them that they really call on God's name for nothing. They say, "O God, I come to you," &c., and then right in the face of God turn to the work of their hands. This is making a mock of God.

The Commandments, I remark, are no new word to them. Though they have never read the Bible, yet they have read these commands, especially of the second table, very often. God has written these laws in all their hearts. Having fully aroused their attention, I ask, "Do you like to have a man curse you?" No. "That is God's law in your heart, saying thou shalt not curse." "Do you like to be deceived?" Answer, no, "That is, thou shalt not lie." "Do you like to have a man take your wife?" No, "That is, thou shalt not commit adultery." "Do you like to have one man take five or six women, and you have none?" All say no. "That is God's law that you should not take two wives, and let your neighbor have none." "Do you like have your wife take another man to live with her?" No! no! "This is God's law that you should never wrong your wife, by bringing another into the house to share with her your love." "Do you like to have another take you as his slave?" No. "Then learn God's law in your heart, that thou shalt not make thy fellow a slave?" "Do you like to have another take anything from you by 'strong?'" "Thou shalt not covet."

In relation to Christ, I tell them they are right in holding the doctrine of a sacrifice, that God should choose that sacrifice, and that all who would be benefited by it, must "put hand to" the sacrifice. They are always sacrificing. They call "a country fashion" man to inquire of God, and the nature

of the sacrifice to be made. Then all interested must take part in, hold, and acknowledge the sacrifice as theirs. This I tell them is right in theory; but they are all wrong in practice. I then suppose a case; "two men come and spy out your town, one you catch; you tie him and are about to kill him. I offer you a fowl as a substitute, and tell you to spare the man's life, and kill the fowl in his place." The very idea has caused them to laugh. "The fowl don't 'fit' the man, is not his equal, is not equivalent." Suppose you are met by a man bringing in the other spy, and he says, take this man and kill him in the place of the first, can you do so? All say no. "Well, why not? One man is equal to another!" "Yes, but they are both in the same palaver." "Very true. If then you kill either he dies for his own sin. Now it is just so with men. Your little sacrifices are not fit, and if you take a man for a man, as all are alike sinners, every man must die for himself. Again, suppose for some great crime, the "purror" agrees to "cut" this town, they summon you and enter your gates, you begin to fetch your goods to give for your redemption, you give your stock, your slaves, your children, then your wives, will they take it all for your ransom?" "No." "Why?" "Because all is theirs." "Well, the case is the same between you and God. All you have and are is God's, and you have forfeited all by sin. He can accept nothing forfeited by you for your ransom. God has chosen a sacrifice, man's equal, and that he should be fit, God himself came in that body. He was very God and very man in one person. As he knew no sin it was not fit for him to die, but he loving us took our sins and died for every one of us, on which account we may all be delivered from death, we will all live again. If I give my son for your son, what should you do for me?" Answer, "Give you my son to live in the place of your son to you!" "Right. So now, we should come close to God, and live to him and for him in the place of his son. Now if we do this, we will live forever. If we do not we will be raised to die again."

We are among a simple minded people, and must be simple, pointed and true to their circumstances, making the truth bear directly on their sins to awaken their consciences, then show them the way of life so

that they seeing it may run into it.

It is a little remarkable that though we have been very plain in speaking against polygamy, slavery, war, intemperance, idolatry and covetousness, we have had a patient hearing, and have not failed to gain on their part, an acknowledgement of the truth, and in many instances there has been a most hearty confession to the truth.

We have concluded to throw ourselves on the people, after the examples of the Apostles. I believe that we lose much by taking with us a cook, and providing for ourselves food and bedding. It is true this is the most comfortable, but the native is hospitable, and kind to strangers. You may not have your meals in as good time, or to taste as if prepared by yourself, but you may depend on having the best they can afford when it does come. Besides the native in common with natives of other countries, takes pleasure in providing for his "stranger."

SIAM MISSION.

Letters have been received from Dr. Bradley, dated at Bangkok, Nov. 16 and Dec. 6. At the first date he wrote :

The religious interest, about which I wrote you on the 2d of September, has much declined. Still most of those Siamese who were awakened, manifest a determination to go forward in seeking the Lord. Several of them stand propounded for admission to our church, and we have cheering hope they have been truly converted to God. We continue our noon-day prayer meetings, which has become more of a catechetical exercise. We are looking forward with a lively hope to the second week in January when we (all the American Missions in Siam) are to have a special season of fasting and prayer for a period of seven days, in concert, as we trust, with thousands of churches, for the outpouring of the Holy Spirit upon us and this people, and the whole world. We are looking for far greater power of the Spirit at that time than we have ever yet experienced.

From his letter of Dec. 6, we take the following singular account of the death of a young man partially enlightened by the Gospel. Dr. Bradley had just re-

turned from a trip which he had taken, in company with Rev. R. Telford, to Petchaboori, about three days distance from Bangkok. They had spent four days there endeavoring to make known Christ to the people of that place, and the neighboring villages.

"In my two preceding visits to the place, I became acquainted with a certain tribe of Laos people, whom the King of Siam has called out of their retired homes in the interior to make him a palace on the top of one of the beautiful mountains near Petchaboori. In June last Bro. Telford and myself became particularly acquainted with a young man of that tribe who was a kind of Centurion among his fellows. He had known me in Bangkok, and received several Tracts from me. He evinced great interest in the Gospel, and took special pains to get all the instruction he could from us. We taught him many Gospel lessons, and left with him several parts of our O. T. History, a copy of Luke and John, and our tract on prayer, and remembered him in our prayers for many days. On our last visit to the place, we went out to his home in the country, being invited by the chief man of the place. We there heard the sad intelligence that our young friend died about a month before, of a fever; but we were much comforted by learning from many lips that the young man was a great reader and admirer of the words of Jesus, and a believer in Him. We visited his widowed and mourning mother, who, upon seeing us, burst into weeping, as she knew that we had come to condole with her on the death of her son. She too testified that her son was a lover of the Word of God, and a friend of Jesus. We inquired what disposition he made of the tracts we had given him. Her reply startled us, and for a moment brought sadness over our spirits. She said, he gave special orders on his death bed, that the tracts should all be buried with his body. But when we inquired into the reason of this direction, we saw that even that act, strange as it may seem, might be interpreted as an evidence of his love of the word of God. It appears to be the

custom of that tribe, to send into the Spirit world, by the fire which consumes their dead bodies, such articles of personal apparel, bedding, &c., as when living, the person had found indispensable. This young man it would seem, felt that he should need the word of God in the Spirit world whither he was going, and, being yet but very imperfectly instructed in the Gospel of Christ, and seeing no way of transmitting his Christian tracts to him in that world but by fire, gave the directions he did. We were much affected by this view of his case. We see him now in our recollection as distinctly as we saw him last June, standing before us inquiring for Jesus. O, that we could have been by his dying bed to impart to him more fully the Gospel which sheds glorious light in the dark valley of death, and shows to the dying believer that it is the Spirit of God's word, and not the letter, which fills heaven with bliss.

"We were also at that time greatly interested on learning from the chief man of the village that his people are no Buddhists; but, contrariwise, believe that God is, and that He exists as an Almighty, Eternal and Omniscient Spirit, dwelling in His glory on high, but also filling immensity. They appear to subscribe to the ten commandments with one heart and voice. Polygamy, in their estimation, is a great sin, and few of them are found living in it. A few of their sons are drawn away by the seductions of their Siamese neighbors, and become Buddhists. They were brought as captives of war from their fatherland far away at the North some 60 or 70 years ago, and seem to have lost all other knowledge of their origin. We visited five villages of this tribe, from one to two miles apart, containing on an average probably, not less than 500 persons in each. We were informed that there are many more villages of them farther along, and that there are 1200 able bodied men of them all, who are called out to spend every other month in serving the King of Siam in erecting his palace.

It may be that the Lord is opening among that tribe another field for missionary effort very similar to that among the *Kris* of Burmah, whom they in many respects very remarkably resemble. They are exceedingly poor, and terribly oppressed, and yet they are a wonderfully hale looking people. O, it is reviving to go out from among the proud, and haughty, and arrogant Siamese Buddhists, into the families of these simple-hearted children of the woods."

JAMAICA MISSION.

FROM REV. C. B. VENNING.

Chesterfield, Nov. 14, 1859.

In my report in August last, I alluded to some painful trials through which we were called to pass during the spring of this year, and which issued in our having to exclude four or five members of the church. At times during these storms my spirit was high overwhelmed within me. The iniquity prevailing around, the sympathy with it in some of our members, the weakness and fearfulness of others, the evil reports which Satan set afloat in the community to bring reproach on us, and last, but not least, the bad conduct of some of the young people under our instruction, all combined, presented to mind fearful signs of a wreck of all our hopes concerning this people. But the storm has passed, the sun again shines forth. In the church, and out of it, matters are putting on a favorable appearance, so that after all, the good hand of our God being with us, we may yet rejoice in a prosperity the more pure and permanent for the things that have happened.

One or two obstinate persons the church has cut off, much to our profit. The church generally has been enlightened, and some, I trust, made stronger by late experience, and our young folks seem to see their folly and have learned important lessons. The other day we had an evidence of the general good will which greatly cheered our hearts. Notice having

been given that we needed labor on the station, old and young came out in greater number than on any such occasion since we have been here, and worked away apparently with good heart.

Two of the persons whom we had to exclude from our communion, and who still remain obstinate, were two whom we received from the Native Baptist Society. The fact is, they never learned in their connexion to submit to truth as truth—they were never so trained. I do not cite these two cases as the evidence of this fact, but I have come to this conclusion, from what I have witnessed in these and others who have been most affected by Native Baptist principles, and from what I know of the body. I am brought to think and feel about these our neighbors when any of them come with professions to us, much as a writer from Italy expressed himself about converted priests—"For my part," he writes in a letter to "The News of the Churches," "I have seen so many cheats that I feel little sympathy for soi-disant converted priests until they have been long tried," &c. I therefore almost tremble to have them come to join us, except as one and another may be broken down by the Holy Ghost, and thus a foundation laid for their being built up anew. One young man who with his wife came to us from among them, some two or three years ago, is still a comfort to us. We are glad, therefore, to have them come under our teaching in hope of a divine influence being exerted in them.

Four out of the five who joined the church here in July last, were young unmarried folks. To admit such to church fellowship has generally been regarded, and is still in some connexions, as quite a doubtful experiment. I will explain. In the native churches young people have been generally given to understand that they had better not begin a religious life *until they were married*, for if they did they would surely not hold out. But they might live in sin for as long a time

as may be, and if they got married they were usually considered as eligible to church membership, with little or no other evidence of repentance than getting married was reputed to be. This has been tacitly inculcated and allowed by native leaders, (and their influence in times past has been widely extensive.) Thus have our youth been handed over to the tender mercies of the Wicked One, and he has not failed to do his worst with them. Making use of false teaching to shut them out from the way of life, Satan has been for these years hastening them on fast in the broad way to destruction.

The condition of the young people is a lamentation and a mourning among all good people throughout the land. I learned the other day from a good and respectable missionary who has charge of a church of four hundred and fifty members, that there were only six or seven of the number who were young unmarried people, and I have reason to believe that this is not an isolated case. I should be glad, however, of the opportunity of knowing certainly what is the state of things throughout the island. But seeing that things are so, we are encouraged to see the truth laying hold of any of our rising generation, breaking the power of wrong teaching, and bringing them within the hope and prospect of salvation.

EMANCIPATION IN JAMAICA.

The N. Y. Times of February 8, contains a very interesting letter from its correspondent in Jamaica. It is the third of a series. The writer seems determined to see Jamaica *as it is*, and to give a fair and truthful account of its condition, and the condition of its emancipated people.

Describing the roads over which he traveled, and the present effort to improve them, a thing left entirely undone during the *palmy* days of slavery, he vindicates the free people from some of the charges of laziness, &c., that are thrown upon them. We invite special attention to the last paragraph quoted below.

I had a good opportunity to see the laborers of both sexes on these and other roads in different parts of the country. Most of the male laborers were strapping young fellows of twenty, or thereabouts, who seemed to do good service—who must have done good service, to judge by the amount of work performed. They belong to the new race of freemen born; how superior to the old race, born in slavery, and fast dying out, I need not say. The overseers on these roads make no complaints against the men under their charge, that they are idle and unwilling to work; and, what is of more importance, they make no complaint of an insufficiency of hands. They have succeeded in getting a larger supply of labor than most people deemed possible, and their success has excited some surprise in districts where the planters have long and bitterly complained that they could get no labor at all.

"Expound to me the riddle," I say to the planter.

"Oh," he answers, "the people are too independent—too well off, here—too fickle, arbitrary, and uncertain as to when they will work and when they won't work. They just do as they please. They work on the roads for a month, and then give it up. Then they take to something else and give that up. This is the way they have treated us. They ride upon our backs, Sir. They work for us only four days in the week, and hang about *their own properties*, or go to market, on the other two. We cannot improve our estates without a full week's labor. Our properties deteriorate every year for want of contract or continued labor. Now, to illustrate the character of the negro, I should like to show you in what style a body of men would clear fifty acres. They would work as well and as cleverly as American back-woods-men. 'These men lazy?' you would say. 'Pshaw! They are heroes. *Vive Chamerovzow!*' But if I wanted their services for six months I could not get them; they would insist on going back to peddle on their own properties; I would be unable, for want of labor, to plant the land I had cleared; the capital I had expended would be wasted, and my plans utterly frustrated." *Sic loquitur.*

There is a great deal of truth in all this.

"Expound to me the riddle," I say to the overseer on the road, to the merchant, the small proprietor, or to any one whom I suppose to be partial to the negro in the controversy between the laboring and the proprietary interests. "Surely it is a

work less severe to hoe in a cane field than to hammer stones on the road-side?"

"Well, you see as how the laborers on the road are paid regularly once a week, while laborers on the estates often have to go two and three months without their wages; and the men don't like that. Sometimes, too, they lose their pay altogether."

Here was something to think about; and I did think about it—making a note thereof, and many notes thereafter, to the same effect. I found that there was much truth in what I was told—that many proprietors of sugar estates are really unable to pay for labor; that, although want of labor—that is, want of such a competition as would prevent labor being tyrannical—is one cause of the Island's scanty cultivation, yet another and more serious cause is want of capital. Money is the one essential thing needed by the Jamaica proprietary. They have no money; they have no credit. The post obits, drawn in the days of a flourishing Plantocracy, have been long since due, and they exceed in amount, by a thousand per cent., the actual value of the property pawned.

* * * *

We copy below a portion of the writer's description of the parish of St. Anne, the largest in Jamaica. He shows that emancipation has improved, greatly, the character of the people:

For seven miles west of St. Anne's Bay, a continued succession of luxuriant cane pieces will be passed. They are on both sides of the road, and have every appearance of being highly cultivated. The fences are of stone or logwood, and are well kept up. The hills which, for the most part, are covered with their native forest, are here and there marked with pasture, and with the peculiar foliage of the plantain and the cocoanut tree—a certain sign, even where a hut is invisible, of the presence of settlers. Passing the sugar estates we come to more pens and pasturage; then to woodland and to denser settlements. The cottages are rudely built, but clean. I entered possibly a dozen that were grouped together. They were in charge of one old woman. The girls and boys were away at work—some in the cane fields, some on the roads, and some on their own *emplacements*. Quite close to this group of cottages stood a neat little Baptist Chapel, built by the laborers at their own expense. A large majority of the Jamaica creoles dissent from the Church of England, which is the established church in the West India co-

lonies, and the dissenters, even in sparsely settled districts, are not slow to erect their own places of worship. These people, who live comfortably and independently, own houses and stock, pay taxes and poll votes, and pay their money to build churches, are the same people whom we have heard represented as idle, worthless fellows, obstinately opposed to work, and ready to live on an orange or banana rather than earn their daily bread. This may have been the case with those originally set free, before they comprehended their responsibilities as freemen, and before their extravagant ideas of liberty had been moderated by a necessary experience. But now that intelligence and experience have come to them, the West Indian negroes cannot be indiscriminately thrown aside as a people who won't work. Since emancipation, they have passed in a body to a higher, civil and social status; and the majority of them are too much their masters ever to submit again to the mastership of others. They cannot be blamed for this; and any unprejudiced resident of Jamaica will indorse the statement here made, that the peasantry are as peaceable and industrious a people as may be found in the same latitude throughout the world. The present generation of Jamaica creoles are no more to be compared to their slave ancestors than the intelligent English laborer of the nineteenth century can be compared to the serfs of Athelstane or Atheling.

* * * *

St. Anne's is considerably the largest parish in Jamaica. It occupies a superficial area of 433 square miles. The population, which is 25,823, gives only 59 63 persons to the square mile. They are almost exclusively pen proprietors and small settlers. I was charmed with every part of the parish that I visited—with its fresh look, fertile soil, and happy, contented, and independent inhabitants; and I certainly thought that if all Jamaica was like St. Anne's there would be no ground for the commiseration that her condition has excited in Europe and America.

Recurring again to the character of the people, near the close of his letter, the writer says:

I never met a peasantry more civil or more ready to oblige. Among these small settlers there are few heads of families who are not qualified voters, paying either ten shillings a year taxes,

or owning land worth £6 sterling a year. Nine out of ten of the settlers—I speak generally of the peasantry throughout the whole island—rely principally upon their own properties for the support of themselves and their families, but are willing, nevertheless, to work for the estates or on the roads when it does not interfere with necessary labor on their own lands. When the choice lies between the roads and the estates, it is not surprising that they should select the employer that pays best and most regularly. I do not mean to say for a moment that the estates have anything like a sufficiency of labor; they are entirely without that continuous labor required, not merely for bare cultivation, but for extension and improvement. In the remarks I have here made, I merely wish to give point-blank denial to a very general impression prevailing abroad that the Jamaica negro won't work at all. I wish to show that he gives as much labor even to the sugar estate, as he consistently can, and that it is no fault of his if he cannot give enough. I wish to exhibit the people of Jamaica as a peaceable, law-abiding peasantry, with whom the remembrance of past wrongs has had so little weight that, from the day of emancipation until now, they have never dreamt of a hostile combination either against their old masters or the Government under which they live, though insurrections in the time of Slavery were numerous and terrible, and were only suppressed after much bloodshed and lavish expenditure. I wish to bear witness to their courtesy. When I had occasion to ask for cocoa nuts, or oranges, on the way side, the settler generally refused payment for the fruit, and if he finally took the money pressed upon him, it was with the understanding, distinctly expressed, that he wanted no payment for rendering so simple a service. I speak exclusively of the peasantry, not of the dissolute idlers, loafers and vagabonds that congregate in Kingston and other towns. They are as different from their country brethren as the New York rowdy is different from the honest farmer in his home in Niagara or St. Lawrence. That the Jamaica peasantry have grave faults of character and grave defects, which it will take long years of training to remove, I do not doubt. It will be a part of my task to expose their vices; but this is no reason why they should be denied the possession of any virtues.

W. G. S.

AN APPEAL

To Christians Throughout the World.

In consequence of a law passed by the Legislature of Arkansas, compelling the free colored people to either leave the State or be enslaved, we a number of exiles, driven out by this inhuman statute, who reached Ohio on the 3d of January, 1860, feeling a deep sense of the wrong done to us, make this appeal to the Christian world.

We appeal to you, as children of a common Father, and believers in a crucified Redeemer. To-day we are exiles, driven from the homes of our childhood, the scenes of our youth, and the burial places of our friends. We are exiles; not that our hands have been stained with guilt, or our lives accused of crime. Our fault, in a land of Bibles and churches, of baptisms and prayers, is, that in our veins flows the blood of an outcast race; a race oppressed by power; and proscribed by prejudice; a race cradled in wrong, and nurtured in oppression.

In the very depth of the Winter, we have left a genial climate of sunny skies, to be homeless strangers in the regions of the icy North. Some of the exiles have left children, who were very dear to them; but, to stay with them, was to involve ourselves in a life-time of slavery. Some left dear companions: they were enslaved, and we had no other alternative than slavery or exile. We were feeble, scattered, peeled; they, being powerful, placed before us slavery or banishment. We chose the latter. Poverty, trials, and all the cares incident to a life of freedom, are better, far better than slavery.

From this terrible injustice, we appeal to the moral sentiment of the world. We turn to the free North; but even here oppression tracks our steps. Indiana shuts her doors upon us. Illinois denies us admission to her prairie homes. Oregon refuses us an abiding place for the soles of our weary feet. And even Minnesota has our exclusion under consideration. In Ohio we found kind hearts; hospitality opened her doors; generous hands reached out a warm and hearty welcome. For this, may the God of the fatherless ever defend and protect you.

And now, Christians, we appeal to you as heirs of the same heritage, and children of the same Father, to *protest* against this gross and inhuman outrage, which has been committed beneath the wing of the American eagle, and in the shadow of the American Church. We ask you, by the love, the pity, and the mercy, in the religion of Jesus Christ, that you will raise your voices and protest against this sin.

Editors of newspapers, formers of public opinion, conductors of intelligence and thought; we entreat you to insert this appeal in your papers; and unite your voices against the outrage which disgraces our land, and holds it up to shame before the nations of the earth. We entreat you to move a wave of influence, which will widen and

spread through all the earth, and roll back and wash away this stain.

Christian mothers, by our plundered cradles and child bereft hearts, we appeal to you, and ask your protest.

Christian fathers, by all the sacred associations that cluster around the name, father, we appeal to you to swell the tide of indignation against our shameful wrongs.

We appeal to the Church of Christ among all nations, kindreds, tongues and people, to *protest* against the inhumanity that has driven us from our homes and our kindred.

Members of all political parties, we ask *your* protest, in the name of common humanity, against this cruel act of despotism.

Christian ministers, we appeal to you, in the name of Him who came "to preach good tidings to the meek, to bind up the broken-hearted; to proclaim liberty to the captive, and the opening of the prison to them that are bound," to lay before your congregations the injustice done us and the wickedness of a system that tramples on the feeble, and crushes out the rights of the helpless.

And we appeal to the God of the fatherless, and the Judge of the widow, that He will remember His word, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" that He will move the hearts of his children everywhere to *unite* their testimony against this unequalled iniquity that writes "property" on man; that chattelizes the immortal mind, and makes merchandize of the deathless soul. We appeal to Him who does not permit a sparrow to fall to the ground unnoticed, to plead the cause of the poor and needy, and set him at rest from him that puffeth at him.

Signed by

ELIZA ANN WEST, Redfork, Ark.
WM. H. NEWCOMB, Napoleon, do.
and ten others.

PREMIUM TRACT.—The Executive Committee of the Church Anti-Slavery Society, have made the following gentlemen a committee of award for the prize offered by that Society for the best tract upon the question, "How shall Northern Churches and Christians absolve themselves from all responsible connection with Slavery?" viz: Rev. J. C. Webster, Hopkinton, Congregational Church; Rev. J. W. Murdock, Boston, Baptist Church; Rev. M. French, New York, Methodist Church. Manuscripts competing for this prize, are to be sent, with sealed envelopes containing the names of the authors, up to the first of July next, either to the Chairman of the Committee of Award, or to the Secretary, Rev. H. T. Cheever, Jewett City, Conn.

American Missionary.

NEW-YORK, MARCH, 1860.

Special Notices.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

Arrival of Missionaries in Africa.

Just as this paper is about to be put to press, we learn of the safe arrival of Rev. G. P. Claffin, Rev. J. H. Dodge, and Mr. Richard Miles, and their wives, in Africa. They sailed from Bangor, Nov. 17, and landed at Good Hope station, Sherbro Island, Jan. 5. They speak very highly indeed of the Christian kindness and courtesy of Capt. Lee, of the Brig Executive, who did everything in his power to make their passage pleasant. They say they arrived in improved health. We shall publish letters from some of them in our April number.

OUR PRESENT NUMBER.—Owing to the destruction by fire, of the type on which the American Missionary has been published, the printer has not been able to get out the March Number in season for the monthly concert.

Our Exiled Missionaries From Kentucky.

These beloved missionaries, for the present scattered abroad by the persecution, are, by their preaching and public statements, doing good service to the cause of righteousness and freedom. Rev. J. G. Fee is in Cincinnati; Rev. Wm. Kendrick is also in Ohio; Rev. J. F. Boughton is visiting various points in Indiana and Ohio; Rev. J. S. Davis will visit Chicago and other places in Illinois, expecting to labor for a time in the southern part of that State, near to Kentucky; Rev. J. A. R. Rogers

has presented the cause to several churches in this city and vicinity, with much interest and acceptance, and will soon visit many places in Connecticut and other parts of New England.

These brethren are authorized to receive contributions and collections for the objects stated in our appeal, (published in the February number of this paper,) for funds, for the missionaries "and for the furtherance of the cause of righteousness and freedom in Kentucky and North Carolina."

A further reason for the appeal for aid, may be found in the more recent expulsion of Mr. Fee, Mr. Davis, and others from Bracken and Lewis counties, Ky., an account of which is given in another part of this number.

In another column will be found an encouraging letter from Rev. Geo. Candee, who is still laboring as a missionary in Kentucky: also extracts from letters received from members of the church at Berea. It will be seen that they confidently hope that all the missionaries will soon be able to return to their work. We hope this will be the case during the present year.

An ordained missionary is much needed to take charge of one of our missionary churches in Jamaica. Rev. Mr. Hall, its present pastor, is expected to return to this country sometime this Spring, and it is very desirable that another minister succeed him immediately. The church is a pretty large one numbering about 150 members, and the Executive Committee wish to supply them with a pastor as early as possible.

REVIVALS.

From several places, our missionaries are reporting revivals of more or less extent, some of which we refer to briefly.—Rev. C. B. DONALDSON, Lowell, Wis., writes, "We have been holding a series of meetings in connection with our Methodist brethren, for the last three weeks, while

God has been pouring down salvation upon us. His children have been greatly quickened, old difficulties healed, and some 25 brought to the foot of the Cross, to experience the pardoning love of Jesus; and the work still goes on." REV. J. S. CAMPBELL, *Felicity, Ohio*, states that on the first Sabbath of Feb., the day of the administration of the Lord's Supper, which had been anticipated by prayer that God would not let it pass without His blessing, the people of God were greatly revived, and the impenitent awakened. Twenty-one persons have been hopefully converted. BRO. C. H. THOMPSON, laboring among the colored people in Ohio, gives accounts of conversions in several places, and of a precious work of grace in progress at *Muddy Creek, in Champaign County*, where many have found peace in believing. REV. A. T. RANKIN, writes of an interesting revival at *Collins' Station, Illinois*, in connection with his church there. REV. G. J. CUMMINS an *Evangelist, in Iowa*, writes of protracted meetings, in different places, and of numbers being reclaimed and hopefully converted.

Special efforts are now being put forth by our missionaries and many of their churches, for the salvation of souls; and we hope that the friends of the Redeemer, will increase in zeal, and in earnest prayer; that their labors may be connected with the conversion of many sinners to God.

DISCUSSION IN THE PLYMOUTH CHURCH.

An exciting but friendly discussion has recently taken place in Rev. Henry Ward Beecher's Church, Brooklyn, N. Y., that will, we trust, be productive of much good to the cause of missions and of Christianity. For many years an annual collection had been made for Home Missions, and the money given to the American Home Missionary Society, and also an annual collection for Foreign Missions, and the money given to the American Board. In 1855 it was arranged that the American Missionary Association should participate in these collections,

and the pastor said, "Those who choose can write upon the hand-bill in their pews the sum they will contribute, and such as contribute now can wrap the money in the hand-bill. Both can be put into the plates as they are passed around." This plan did not secure much to the A. M. A., for few in the audience were prepared to write upon the hand-bill or even had one at command.

At a meeting of the church, in a subsequent year, it was voted that inasmuch as the A. M. A. was both a Foreign and a Home Missionary Society, the money annually contributed, and not otherwise designated, should be divided, so that the A. M. A. should have half of what was collected for Home and for Foreign Missions. This vote was passed, though without design, in the pastor's absence; and the vote was unanimous. It was a reasonable division of the money, considering that no portion of the collections had for a long period of years been given to the A. M. A. At the annual meeting of the church this winter, it being known that the pastor had expressed disapprobation of the vote of the church, the subject was referred to a committee, consisting of Messrs. Benedict, E. Bowen and Tappan, who reported that the collections be made as formerly, viz., for Home and Foreign Missions, leaving it to the church to determine, from time to time, what societies should receive the money.

When the report was submitted, an effort was made to exclude the A. M. A. from all participation in the collections; on which a member of the church, but not of the committee, moved that the church contribute no more money to the A. B. C. F. M. The ground of this last proposition was the complicity of that corporation with the system of American Slavery, by sustaining slaveholding Mission churches among the North American Indians. This was the main question at issue, although two amendments to the resolution were also discussed. The contributions of the church to the cause of

missions had been too inconsiderable to make the question, how they should be divided, of much importance, but it was deemed important that such a conspicuous church, claiming, with its minister, to be anti-slavery, should assert a righteous principle in a matter so vital to freedom and Christianity.

The discussion occupied portions of five evenings, three of them being in the Lecture Room, and two in the church-edifice. During the three last meetings the audiences were very large, as notice had been given from the pulpit and in the newspapers. On the fourth night of the debate, the pastor of the church, Mr. Beecher, made an address, two hours in length, maintaining—

“That the American Board was the proper depository of the contributions of Plymouth Church for Foreign Missions; that the Board had, to an unparalleled degree, kept pace with public sentiment on the subject of Slavery; that it now held anti-Slavery doctrines, and had faithfully and consistently applied these doctrines to missionary work; and that its record, on this whole subject, was clean, clear and pure.”

At the conclusion of his speech, Mr. Theodore Tilton obtained the floor for an immediate reply, but gave way, owing to the lateness of the hour, to a motion for adjournment; with the understanding that he should open the debate on the following evening. The general interest excited by the discussion drew together, on the closing night, an audience that crowded the large edifice in every part.* At the close of its delivery, Mr. Beecher added a rejoinder, after which, the “previous question” was called, and the vote taken. The result was (for various reasons, not unexpectedly,) as follows:

That three collections for missions be made annually, viz: one for the *American Home Missionary Society*, one for the *American Missionary Association*, and one for the *American Board of Commissioners for Foreign Missions*.

Mr. Beecher had said, that although the proceedings of the old Board had not wholly met his views and wishes, yet, in nearly every respect he was ready to sustain it as the representative of his own principles. He regarded it as having come fully up to the Gospel standard in

this matter, and as deserving not censure but commendation. He went farther, and expressed entire confidence in the anti-slavery character of the Board, and said emphatically, “If you cut the A. B. C. F. M. off from your charities, you cut me off from your confidence.”

Mr. Tilton, in his reply, which was replete with facts and argument, that riveted the attention of the large audience for nearly two hours, contended that Mr. B. had taken ground exactly opposite to his teachings in times past; that now he was ready to admit slaveholders to church fellowship if they held slaves from supposed benevolent motives, although in 1855 he had said in his pulpit:

“But there is another Society that solicits your benefactions—the American Missionary Association. This is an Anti-Slavery Missionary Society, and a large number of you, I know, are interested in it. It has missionaries in the slave States, who establish churches that refuse fellowship with slaveholders. *That is right, they ought to be BARRED OUT EVERYWHERE!*”

Mr. Tilton alluded to the erroneous impression abroad that the Board, when it cut off the Choctaw Mission the past year, cut off the Cherokee Mission also, and proceeded to charge the Board with continued complicity with slavery, because it sustains the Cherokee Mission. He showed the character of slavery among the Cherokees, and then reviewed the historic action of the American Board on the subject of slavery, with a view to show its lamentable complicity with this terrible system, as it still exists among the Indians. He then said that the American Missionary Association sprang into existence as a living protest against the Board's complicity with slavery, and today every one of its missionaries and agents, every one of its members and contributors, makes a virtual protest against such complicity. Mr. Tilton concluded his eloquent speech as follows:

“To-night there comes to us from the prairies, through the long distance of a thousand miles, the piteous appeals of two thousand slaves in the land of the Cherokees to two thousand free men in Plymouth Church.

* Mr. Tilton's Speech has been published in pamphlet form, (12mo., 44 p.p.) and is for sale at the office of the *National Anti-Slavery Standard*, 5 Beekman street: price 3 cents single, or \$2.50 a hundred.

They say to us to-night, "Brethren, we are in bonds; we have religious teachers among us who teach the strange religion that Christian men may hold us in unchristian bonds; we have heard of your church, and of your minister; we have been told that you are the friends of the oppressed; we are in chains; we send you an appeal for liberty. Brethren, hear us, and loose us from our bonds!"

Men and women of Plymouth Church! This is the touching plea that comes to us at this hour! Hark! You can hear it, at this moment, mingled with the sighings of the west wind! A plea that comes again, as once before, when we all listened and wept, from under the thatched roof of the cabin of Uncle Tom! What answer shall we send back to these petitioners? If you cast your vote to sustain this Missionary Board, to endorse its complicity with the enslavement of these Christian slaves, you say to every one of these dusky men and women who are now crying out to this Church, "Hush your plea! smother your cry! wear your chains!"

Are you willing to make such record, while God stands looking down from Heaven to read it? In the name of justice, in the name of humanity—nay, sir, in the name of Christ's love, and for the sake of Christ's poor—I beseech you to stand with the oppressed against the oppressor! I pray God to give us wisdom, and justice, and courage!

In the *Congregational Herald* of Chicago, of January 5th, (one of the editors of which is Rev. S. Wolcott, formerly a missionary of the A. B. C. F. M. in Syria, and now pastor of the New England Church at Chicago, Ill.,) we find a review of the action of the Board at its last annual meeting, with regard to the Choctaw Mission; and in its issue of February 16th, an article respecting the recent discussion in Plymouth Church, Brooklyn, N. Y. It says:

"We regret that such a mission should sink under such a cloud . . . The fact cannot be disguised that by reason of its (the A. B. C. F. M.) neglect to utter a true and timely declaration, and take a faithful stand on this question, the Board has just bequeathed to its successors among the Choctaw Indians, a slaveholding Christianity. This is a sad and sombre fact, and in the annals of Protestant Missions, a shadow will ever sit on the page which records it . . . We are thus assured, on this high individual authority (Dr. Anderson's) that the pro-Slavery policy which has prevailed in this mission was unchecked to the last, except by counter "opinions," which the missionaries were at liberty to disregard. . . . The Committee proposed and voted a discontinuance of the

mission, and the Board confirmed the act, not on the ground that it was wrong to sustain slaveholding churches, and not from opposition to chattel-slavery, but, because the connection of the mission with Slavery embarrassed the operations of the Board and diminished its receipts. . . . We rejoice, of course, that the Board has, for any reason, terminated its support of these slaveholding churches (in the *Choctaw* nation;) but we should rejoice far more if it had taken the step on the ground of *principle*, rather than of mere "expediency." . . . As the case is, it leaves behind it no such testimony, its retreat is without honor, and its position is destitute of moral power. Nay more, its testimony belongs to the oppressor, who can now claim that "the separation of parents and children by sale or purchase," and a *credible* profession of Christian character, in the apparent judgment of the American Board, were, in these years of our Lord, not incompatible. . . . The truth is, and no man can gainsay it—the late Choctaw Mission is a fresh trophy of the Slave Power. Our American Christianity and our American Slavery met on that mission field, face to face, and the former was vanquished by the latter; not through the silencing of the truth and the banishing of its preachers,—for that, though an ostensible defeat, would have been a real victory—but by the subjugation of the vital principles of Christianity, in their legitimate application—the most sinful of all victories and the most sorrowful of all defeats. . . . The Gospel, as proclaimed by this mission, adulterated by the "Southern apostasy," has not been a match for Slavery; and the Church, as organized in this mission, has succumbed under the dreadful pressure of this dominant iniquity."

The Cherokee mission, *still sustained by the Board*, stands on similar ground—it is this day "a trophy of the slave power;" the Gospel, as proclaimed by this mission, adulterated by the "Southern apostasy," is not a match for slavery; and "the Church as organized in this mission, has succumbed," and is daily succumbing, "under the dreadful pressure of this dominant iniquity." Think of it, and mourn over it, friends of missions, friends of freedom, and friends of an unadulterated Christianity!

In commenting upon Mr. Beecher's speech the *Herald* alludes to his quotations from the documents of the Board, and quotes Mr. B's remarks: "If the American Board administer their trust in the spirit and according to the doctrines

laid down in their latest enunciation (1855) contained in a paper called the *Good Water Agreement*, there can be little doubt that the Board and their missionaries will bring the Gospel to bear upon the subject of Slavery in the most thorough and cleansing manner; and If the Board hold its missionaries responsible for the preaching of a Gospel as anti-slavery as these documents indicate," &c. The *Herald* says:

"The very point at issue, and the only one, is that which Mr. Beecher takes for granted. The fact that he is obliged to put the case hypothetically, reveals his consciousness that the anti-Slavery avowals of the Board are practically worthless, unless followed by corresponding anti-Slavery action, and that he has, withal, no example of the latter to cite. . . . We shall be as abundantly satisfied as Mr. Beecher is, when "the American Board hold their missionaries responsible for the preaching of an anti-Slavery Gospel." . . . Whatever general declarations against Slavery may have been uttered by the Board at its annual meetings, or embodied by the Committee or the Secretaries in Treat Letters and Good Water Arguments, we affirm with reference to the actual evil, that there has not apparently been any practical application of the Gospel to the sin of slaveholding in the mission churches. And with this iniquity full blown in these churches, no decisive action has been taken, and no adequate and definite testimony has been borne *on this practical point*, either by the Committee or the Board. . . . With regard to the American Board we have but one wish, and that is, that she should become, like Zion itself, "the perfection of beauty." But broader and more intense is our desire, that this Christian land shall become pervaded with the sentiment, that the holding of human beings in slavery and a creditable profession of Christian character are in this year of grace utterly incompatible."

Admirable and independent! We wish the editors of eastern religious papers would speak as pertinently and decisively as has the able and excellent western paper, the *Congregational Herald*, which, in its timely and fearless utterance, has shown itself a truer friend of missions, and of the Board itself, than papers nearer the Mission Rooms, that are silent on a subject of vital importance to the churches and the country, because forsooth, an old and venerated parent Board is implicated when, in case of similar de-

linquency, they hesitate not to rebuke its offspring, be it a Tract or any other society, that upholds the stupendous wrong of American Slavery. *

The Banner of the Covenant.

This excellent publication heretofore published as a monthly magazine, is hereafter to be issued weekly, in newspaper form, at two dollars per annum, in advance. It will be published in Philadelphia, by the Board of Foreign Missions of the Reformed Presbyterian Church.

HOME MISSIONS.

Our usual extracts from Home Missionaries are excluded from this number, to give place to statements relative to our work in Kentucky and North Carolina, and the latest expulsion of some of the missionaries.

REV. DANIEL WORTH.

NORTH CAROLINA.

The following extracts from a letter of Mr. Worth, dated Greensboro' Prison, Jan. 23, 1860 are in answer to inquiries sent him from the Missionary Rooms. He says:

"The Christian sympathy is a precious oil to my soul, and so likewise the fact that so many Christian hearts are lifted to God for me. May grace divine sustain me, and bear me triumphantly over the waves of affliction. I deeply feel in this hour of peril, the necessity of a closer union of spirit with Him who "sticketh closer than a brother." May the brotherhood of faith, everywhere, make intercession without ceasing, in my behalf.

I will answer your inquiries as well as I can. I am indicted in two counties, and there will be two counts in each indictment, one for words spoken, the other for circulating books. If convicted on the first count, the penalty is 39 lashes, and imprisonment for one year. If convicted on the second count, the penalty is imprisonment not less than one year, whipping and pillory, at the discretion of the Court. In both cases the second offence is death. The deplorable affair at Har-

per's Ferry, has raised such an excitement, that a fair hearing seems almost impossible. My letters going out and coming in are all examined, and I am forbidden to write for the press, unless, perhaps, to merely state the facts of my condition, or matters of business.* My bonds were fixed at \$15,000, which I could have given; but learning that I should be subject to another arrest, it was thought best to remain in prison. Apprehensions of danger from Lynch law were felt. I have considerable sympathy in various neighborhoods in the two counties, but it is mainly among the poor who have comparatively small influence."

In relation to his labors, he says:

"Up to the time of my arrest, the churches on my field of labor, seemed to enjoy good religious life and power. Union of heart and spirit abounded, and considerable revival feeling was exhibited at several points. I cannot refer to my papers, not having them in possession, but I think something over thirty made profession, and were received into church through the past quarter. I suppose my colleagues are at the work, but cannot say as my intercourse with them has been entirely suspended through the past month. O, may the great Shepherd of the sheep, keep safely, all his humble, trusting ones! and if, in his good Providence, we are not to meet again in an earthly fold, may we be so unspeakably happy as to reach that glorious land, where there is 'one fold, and one shepherd.'"

At a later date, we learn that another of our missionaries, in North Carolina, Rev. Alfred Vestal, has been forced to leave his work, by the spirit of violence, which has recently broken out there. He is now in Indiana. A Christian sister in N. C., writes that the immediate cause of his leaving, was his having learned that warrants for his arrest, on charges similar to those against Mr. Worth, were issued, both in Randolph and Guilford counties.

MORE VIOLENCE IN KENTUCKY.

Rev. J. G. Fee and some others after being driven from Berea, Madison Co., Ky., went from Cincinnati into Bracken Co., on the Kentucky side of the Ohio River. This was the vicinity of Mr. Fee's birthplace, and the scene of his earlier labors in the ministry. They hoped to be able to remain there and prosecute their work without molestation. The following extracts from a letter from Mr. Fee, dated Germantown, Bracken Co., January 25th, show that their hopes were not well founded. He says:

"I am enduring a great trial. I am again to be driven out by a more overwhelming force than there was in Madison County. Last Monday it was supposed there were from eight hundred to a thousand people at the County Seat. With almost unanimous rush the mass gathered from the two counties (I am near the Mason Co. line) and resolved to drive me out. Some ten or twelve days are given us to leave. A committee of fifty men are appointed to come and warn us to go. We have sought council of the Lord and of friends. There can be no human protection. I am to be driven out from one of the best communities in the State.

"A few days since I went to German-town to talk with the leading influential citizens. I desired to meet them face to face to talk over the positions I assume, and the evils of mob violence. Bro. Hum-long, a man of true excellence, went with me. We called and talked freely with many. A physician of commanding position in society, speaking of the people at Bethesda—the friends of the church—said, 'I wish to heaven all Kentucky was as that neighborhood. The people,' said he, 'are industrious, quiet, upright citizens,' and then repeated his wish. Now from this scene of thrift I must be driven; from relatives, from the dear brothers and sisters in the church, and friends around. Also, from the plan or prospect of building up churches in Kentucky; and, still

* It is apparent that little can be written to him of advantage, except words of sympathy. His Post-office address is, for the present, Center, Guilford Co. N. C.

harder, from the prospect of carrying to the people of Kentucky *the only Gospel that can save*. I can understand now why the Saviour wept over Jerusalem as he saw that people about to push the cup of salvation from them. Oh, how I wish I could be with you to tell the anguish of my heart for others, and to plan for the future. The giving up of property, home and all earthly considerations are not so painful as the idea of giving up these churches and the privilege of laboring directly with and for the people of Kentucky. How shall I go away and give up this work? I cannot give it up, though I must change my place of labor for a time. For years I have had unceasing care and toil to get things so established here that I could have a prospect of their standing. Other brethren have toiled for the like object. We hoped to have rest of spirit and to rejoice in that rapid growth which we expected to see when we should have lived down much of the opposition and seen confidence secured. The rest has not yet come. The viper that now stings, has been nurtured into strength, where?—*in the bosom of the denominations around us!* Church and State have warmed into life that which is now poisoning their vitals and ruthlessly destroying all law and order.

"The abomination of desolation is working. Can, oh can this nation be roused to the work of exterminating this monster—Slavery! It can be done, by means peaceful and legitimate, if Christians and philanthropists will only at once do their duty in Church and State.

"Brothers Hanson, Griffin, Mallett, Holman and Robinson, are ordered to leave here. Brother Davis (Rev. J. S. Davis of Cabin Creek, Lewis Co.) is also driven out. A tremendous meeting for that purpose preceded the one held here."

EXPULSION.

From the Cincinnati *Enquirer* of Jan. 31, we receive a more full account of the meetings referred to by Mr. Fee. At the meeting

in Mason Co., Jan. 21, a resolution was passed approving of the action of the mob in Madison Co., in driving out Mr. Fee and his fellow-laborers. The second and third resolutions are as follows:

2. That no Abolitionist has a right to establish himself in the slaveholding community, and disseminate opinions and principles destructive of its tranquility and safety.

3. That forbearance ought nor will not by us be extended to those persons who come hither with intent to, and who do actually interfere with our rights of property or domestic institutions. Our own peace, and the good of the slaves, alike demand their expulsion.

The sixth resolution declared

"6. That the Rev. James S. Davis (a co-worker with the Rev. John G. Fee and one of those expelled from Madison,) is, as we understand, now a resident on Cabin Creek, in Lewis County, Ky., and has, as we are informed, recently received for circulation a large number of "*Helper's Compendium of the Impending Crisis of the South*," a book, in the estimation of this meeting, dangerous in its spirit and tendencies. Be it therefore further resolved, That his presence and residence among us are highly objectionable, and that he be and is hereby advised and requested to remove from Kentucky."—And a Committee was appointed to require him to leave in seven days, "or suffer the consequences of non-compliance."

MEETING IN BRACKEN COUNTY.

At this meeting held Jan. 23, the following resolutions were passed:

Whereas, John Gregg Fee and John G. Hanson, lately expelled from Madison County, Kentucky, are now in Bracken County, preparing to make it their home. And whereas, that both Fee and Hanson are enemies to the State, dangerous to the security of our lives and property, we, the citizens of Kentucky, deem it our duty to protect our lives and property from enemies at home as well as abroad, do now solemnly declare the said John G. Fee and John G. Hanson must, by the 4th of February next, leave this County and State

1. That we earnestly entreat them to do so without delay, but in the event of their failure to do so, by that time, they shall do so, even should it require physical force to accomplish the end.

2. That J. B. Mallett, a school teacher in District No. 27, and Wyatt Robinson and Holman, must leave this County and State at the same time; and in the event of their failing or refusing, they shall be expelled by force; and that for the purpose of carrying out these resolves, a Committee of fifty of our citizens be appointed to notify the said Hanson, Fee, Mallett, Robinson, and Holman of the action of this meeting, and

said Committee be also empowered to give notice to any other persons of like character to leave the State, and report the same to the meeting to be held in Germantown on the 6th day of February next.

The third resolution named the Committee of fifty brave men, appointed to give notice to some half dozen peaceable men, to leave the State. The 4th resolution was,

4. That we deprecate the use of a church, known as the Free Church, by Abolition preachers; and we now solemnly declare that we will resist, by all possible means, the occupying said church, by such incendiary persons.

The following is slightly abridged from the Enquirer :

CITIZENS NOTIFIED TO LEAVE.

In accordance with the resolutions adopted at the Bracken County meeting, a committee representing the organized mob, proceeded on Thursday, the 25th inst., to the work assigned them, and notified Fee, Hanson, Mallet, Holman, Robinson, Grigson, and Griffin, that they must be without the State, on or by the 4th of February next.

They assumed an astonishing amount of pomposity. Such was the power assumed by them, that they passed through the toll-gate, and informed the keeper that "this company paid no toll."

They first met in Germantown, and proceeded in a body to the residence of Mr. John Humlong, and called for J. B. Mallett.

He came out within a few steps of the company, when the chairman, Dr. Bradford, called out in a stern voice, as follows: "Walk this way, Mr. Mallet; don't have any fears, we don't intend to hurt you." Mr. Mallet replied, "No, he expected not; he was in the company of gentlemen, he supposed." Dr. Bradford read the resolutions, and asked, "Do you intend to leave?" Mr. Mallet replied that he had said he intended to do so.

Mr. Mallet asked the privilege of making a few remarks, but was told that the mob had no time to listen. Mr. Humlong asked, and was also denied this privilege. However, he made the inquiry, what was this for? They replied, for teaching incendiary and insurrectional sentiments. Mr. H. said the teaching had always been that of peace.

They then proceeded to J. G. Hanson's, and in the same pompous manner, notified his son to leave.

He endeavored to get a hearing, but to no purpose. In this mob were some of his relations.

They next called at Mr. Vincent Hamilton's, father-in-law of J. G. Fee. Mr. Fee told them he had intended to leave, yet he recognized no right to require him to leave. He asked the mob to pause a moment, but the chairman ordered them to proceed. As one of the mob passed, Mr. Fee extended his hand, and said:

"Do you approve of this action?"

"Yes, I do," was the reply.

"Well," said Mr. Fee, "we took vows together in the same church. I expected different things of you."

In that mob were schoolmates, parents of schoolmates, and life-long acquaintances.

From this, they proceeded to the residence of John G. Gregg, where Mr. Holman was stopping, in feeble health, ordering him, peremptorily to be without the State, by the 4th of February next.

CHARACTER OF THE EXPELLED.

J. G. Fee is a minister, and well known as being an earnest man, and esteemed by all who love and admire an honest man. J. G. Hanson is a citizen of Berea, from whence he had been driven, and was visiting at his father's. He had never been charged of a crime, unless it was his *honesty*! C. E. Griffin is also a Berean, and is noted for his quiet peaceable character. Mr. Griffin is a quiet, unpretending laborer, and has always been noted for his amiable disposition. He is a poor man, and this blow is felt severely by him and his family. He is driven from the land of his nativity, the scenes of his childhood, and all his friends.

G. R. Holman has formerly been employed as a school-teacher, but has not been engaged in teaching this Winter, on account of poor health. He is a native of Ohio. J. B. Mallet, has taught Locust Academy school for nearly three years. The school has the reputation of being one of the best in the country.

Notwithstanding the school closed most abruptly, he received a certificate of respect, signed by the patrons of the institution.

DEPARTURE OF THE EXILES.

The exiles left Germantown on Saturday morning. Eighteen, including women and children, made up the company of the expelled, and some of these persons arrived in this city last night. Legal advice was taken, prior to their leaving home, as to the best course to be pursued. It was found that they could only remain by resisting the mob, and this was not deemed advisable. It was therefore decided to withdraw quietly.

The names of those who arrived here last night are as follows: C. R. Griffin and lady; the Rev. John G. Fee, J. G. Hanson; G. R. Holman; J. B. Mallet, and Oliver Griggson.

FROM REV. GEORGE CANDEE.

McKee, Jackson Co., Jan. 30, 1860.

The work of reform seems to be going on quite as satisfactorily now, as at any other time during the history of the mission in the interior of the State. I have been here most of the time since Bro. Fee moved from Lewis to Madison Co., have

watched with interest every ebb and flow, have observed the steady advance of truth, and have seen the progressive development of the elements of success.

Five years ago Bro. Fee and I held protracted meetings in Berea, Madison Co., and at Green's Schoolhouse, and Cummin's, in Rock Castle Co., meeting with but little opposition. In a year or two our influence was universally felt in Rock Castle, a non-slaveholding county, and the pro-slavery power put forth all its exertions to counteract and destroy it. Bro. Fee was violently assailed and mobbed, and on the heels of that outrage, a meeting house was burned. The effect of this persecution was to intimidate friends all over the country. Even those who were friendly, dreaded the sight of an abolitionist. It was supposed, and perhaps correctly too, that if Bro. Fee's influence had been *felt* in Madison County as it was in Rock Castle County, there would have been no place in the whole interior of the State where an abolitionist could have staid three weeks. The Madison people had too much pride to disturb an innocent man whom they regarded as harmless. Still it was thought that Bro. Fee should stay at home; and the success of the Rock Castle mob encouraged other mobs in other portions of the country. Accordingly, soon after this time, Bro. Fee and others were mobbed in Laurel Co.; and still later, Bros. Fee and Jones were mobbed in a distant corner of Madison Co. Simultaneously with this last case of mobbing, which occurred two years ago this winter, a school house in which I was teaching in Pulaski Co., was burned, and threats of burning the dwelling of the lady with whom we boarded, were made. Our lives were also threatened if we did not leave. Such was the reign of terror, even at Berea, at that time, that two of the most influential men there, one a member and deacon in Bro. Fee's church, came twice to persuade him to leave the ground. They were afraid that all would be massacred if he stayed.

Bro. Fee said he should stay until he was moved off or killed. Nearly all our former outposts seemed to be taken, and Berea, under the present state of affairs, seemed to be a field of but little promise. What should we do? All our *desires* clamored to go to a land more favorable. But a monitor within said you must not go. This we all felt, and we said to one another "we must stand still and see the salvation of God." Bro. Fee felt it his duty to remain at his post and strengthen the weak. I soon saw an opening in "the Mountains" where a new county was to be formed. I made a few appointments where small audiences could be had, until the county seat was located, and then purchased, in advance of all others, a home adjoining it, where I established regular appointments, and continued to preach until the first of August when we organized a church of four members including my wife and myself, which increased to ten in a few months. In the meantime the excitement died away at Berea, and Bro. Rogers came and commenced his school which flourished beyond all expectation. Persecution seemed to cease altogether. They had a school celebration at Berea. Cassius M. Clay was there and others. This gave a new impulse to the school, and the next term was attended by a much larger number of pupils, slaveholders sent their children, they had another exhibition, and the County Judge and Clerk addressed the school and people. There seemed to be a triumph over prejudice, and calls were coming from all directions for abolition preachers; and when they were opposed it was only to develop more clearly their success. They "succeeded" wherever they went. The whole country had learned their real motives, and hundreds loved their principles and began to advocate them.

Thus we have seen one reverse and its reaction. We are now passing through the darkest hours of a second, and may we not hope for another favorable reaction.

Then, we were strangers, but few knew us at all, many well disposed persons were afraid we had "something behind the curtain," as they expressed it. But very few knew our doctrine, and fewer still were prepared to embrace it when they did understand it, consequently nearly everybody sanctioned or engaged in the mobs. Nobody dared to say a word against them. They cowed our friends, everywhere, and made them afraid to see us.

Now, it is far otherwise. We are known, our doctrine is known, it is received by hundreds. In cases where violence is done, as in Laurel, where Bros. Kendrick, Jones and myself were recently mobbed and tarred, the masses of the people speak against it, and instead of its intimidating friends, it inflames them and causes them to redouble their diligence, and draws out expressions of reprobation from pro-slavery men, and from all quarters we hear the voice of censure and remonstrance from non-slaveholders and some slaveholders. Even the outbreak in Madison County was not general, whereas in Rock Castle it was almost universal. Only 760 names were counted as endorsing that movement, in a county of 27,000 voters, and many of these names were procured by fraud.

No violence was done there as in Rock Castle—and it is now thought by many that none would have been done if the friends had stayed in Berea. The mob power is conscious that it would have had to contend against power. Another difference; then not a solitary civil officer could be found in all these counties who would try to give the least protection to an abolitionist; now nearly all the officers of this county would protect me, or Bro. Fee if he were here, from a mob, as readily as they would protect their own families from the assassin.

The immediate effect of those persecutions was to retard the work, the immediate effect of these is to convert pro-slavery men by dozens and cause them to speak

out. The work of winning the people over to anti-slavery sentiments is going on faster to-day than it has done at any past period of time. It is true the people in strange neighborhoods are not calling for abolition preaching as loudly as they did awhile back, but they are talking about it, and are saying they intend to make calls after a time.

Then, comparing the present with the past, what may we expect the future to bring? It is my opinion that the reaction will not be simply an anti-slavery work. The foment is making abolitionists, those who will be earnest in trying to throw off the yoke of oppression and secure to themselves and their fellow-men freedom, education, a pure religion, and the blessings of a higher civilized life.

I preach regularly twice a month, both at McKee and at Station Camp, and have better audiences in both places than ever before. I feel more interest in the work, and more is manifested on the part of my hearers.

O, it is good to have the whole Gospel to enjoy and to preach. Ever pray for
us

FROM REV. J. A. R. ROGERS.

NEW YORK, Feb. 23, 1860.

The readers of the Am. Missionary are doubtless desirous to learn the condition of the Church at Berea, Kentucky, since the expulsion of so many of its members.

Instead of despairing, the brethren there seem cheerful and hopeful. Their thoughts appear turned toward Him who is the only source of help. On the Sabbath previous to the departure of those exiled, an aged and influential brother who had never been known to speak but once before in a religious meeting, exhorted his brethren who remained, to labor the more earnestly because of their present condition. He said that if they could not have preaching, still they could meet for religious instruction. It appears from the following extracts from letters received from Berea, that his advice, seconded by the earnest

exhortations of those who left, has been followed.

An excellent sister, whose hospitality is continually shared by citizens from all parts of the county, writes as follows:

"We miss you very much, and especially on the Sabbath; we trust, however, that the day will soon come when you can return in peace, and see the Spirit of Christ reigning where so recently the mob spirit prevailed. Though lonely, the same God is with us that has been from the beginning."

In allusion to a charge that the people of Berea, worshipped a different God from their neighbors, she adds:—"I hope that the time is not far distant, when the slaveholders will worship the same God that we do."

By a letter from a young man in Berea, the son of a widow who, with her family, exhibited most remarkable heroism during a persecution in Kentucky some years since, we learn that the Sabbath-school is well sustained. Some weeks there as many as 150 chapters in the aggregate, read in the Testament by the scholars, and a large number of verses learned. He says:—"The excitement has very much diminished since you left. The mob was not as popular in Madison Co., as was supposed by many. I am very much encouraged. I am sure you will return in due time."

The school at Berea is continued by one of the former teachers, Miss Rawlings, a Southern lady, combining amiability with great decision of character.

These things cheer us. Our hope is in God. If He is in this work, it will go forward, and no power will long prevail against it.

For the American Missionary.

THE LITTLE SLAVE GIRL.

DEAR CHILDREN:—Shall I tell you about an interesting scene which occurred in Mr. Beecher's church, to-day?

When the morning services were over, Mr. Beecher requested the people to stop a few moments, as he had something to say. He then told us that a friend of his, now living at the South, had lately written to him about a little girl, in Washington, who was held as a slave. Some time before, this child's mother had been cruel-

ly torn away from her, and sold "down South." One after another, her little brothers and sisters had been sold off in different directions, and she now lived with her grandmother, who was a free woman.

The owners—two slave traders—promised that this child should remain with the grandmother, as it was all that was left of her family. But last December, some slaveholder offered them eight hundred dollars for this little girl, and they agreed to let her go! The poor child heard that they were coming after her, and, in great terror, she ran up to the garret, and locked herself in. The cruel men burst in the door, and dragged her away. How would you feel, children, if the slave traders should come and tear you away from your home and friends? And why should they do so to this little girl any more than to you?

A kind-hearted minister, who had lived in Alexandria, and knew the little girl's grandmother, heard what these slave traders were doing. He went to them immediately, and begged them to let him take the child to the North, and see if he could not find people there who would buy her, to make her free. They said he might, if he would bring them one hundred dollars more than they were then offered for her, giving them security for her return, if he did not succeed. He brought her to Brooklyn, last Saturday.

While Mr. Beecher was telling us these things, the child was standing by him, on the platform, near his desk. She was very pretty, of a light complexion, with brown, wavy hair. There was in her face an expression of innocence and gentleness, and a look of sadness too. As she stood there, in her brown frock and little red sack, and Mr. Beecher with his arm thrown protectingly around her, it made a pretty tableau. Tears came into the people's eyes as they gazed at this child, and thought of the thousands of little slave girls in our land, held in a

cruel, hopeless bondage. While we looked at her, we seemed to see them all!

"Mothers," said Mr. Beecher, "how would you feel, if your little daughters were to be sold away from you? I know you will not let this child go back to slavery."

The plates were passed round, and in a few minutes they came back, filled up with bills. We waited to have the money counted. Before they had finished counting it, a lady present sent word to the desk, that if there was not enough she would engage to make up all that should be wanting. "Then," said Mr. Beecher, "the child is free!" The people clapped their hands for joy.

It was found that the contribution amounted to more than a thousand dollars. The sum required was only seven hundred dollars; for two hundred had already been freely given by the poor grandmother—being all the hard earnings of years, which she had laid by for a rainy day. "Now," said Mr. Beecher, "we shall be able to give her back that two hundred dollars, and perhaps have something left for the child." This increased the general satisfaction, and the people went home with happy faces.

S. J.

RECEIPTS

From January 1 to January 31, inclusive.

MAINE.

Auburn. First Cong. Ch., by Rev. A. G. Beman	5 76
Bangor. First Cong. Ch. & Soc. 20.05, do Coll. after Annual sermon, 31, Hammond St. Ch. and Sab. Sch. 10, Central Cong. Ch. and Soc. 7, Mrs. Nath'l. Harlow 5, & Mrs. Asa Davis 2, Mr. and Mrs. Nathan Hadlock 3, Amos Jones 1, by Jas. Allen, Coll. 1st Cong. Ch. 15, Coll. at Meeting in Universalist Ch. 2.50, "A Friend" 25c by Rev. A. G. Beman	96 80
Bethel. D. C. for <i>Mag.</i>	51
Blus Hill. Z. C., F. P. & S. C. 50c ea. for <i>Mag.</i>	1 50
Brunswick. Prof. Upham	2 00
Camden. Cong. Ch. & Soc. to const. RODOLPHUS BOWERS L. M. by A. Buchanan	32 00
Dennysville. Peter E. Vose 7.50, "A Friend" 1.50	9 00
East Corinth. Dr. Wm. Peabody deceased, by L. G. Peabody, Adm'r	56 00
Eastport. David Perkins	2 00
Ellsworth. Mrs. L. T. Phelps 10, Dea. Z. Smith 1	11 00
Foxcroft. Dea. K. Drake, by James Allen	5 00
Holden. Rev. F. Southworth, by James Allen	5 00
North Dixmont. Dea. H. Wilder, by Jas. Allen	1 00
Lewiston. Pine St. Ch. 15.04, by Rev. A. G. Beman, E. F. 50c for <i>Mag.</i>	15 54
Litchfield Corners. Cong. Ch. Mon. Con. Coll., by Rev. D. Thurston	11 00
Searsport. First Cong. Ch. Mon. Con. Coll., by Rev. S. Thurston	8 00

Sweden. Rev. Stephen Sanderson 2, Gilman Bennett, John Hamlin, A. Woodbury, H. Saunders Jr. & Isaac Eastman 1 ea. Others 3	10 00
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NEW HAMPSHIRE.

Boscawen. Rev. A. Smith, by Wilder & Co.	3 00
Claremont. D. M. Ide 12 for <i>Siam M.</i> , Walter Charlton 1, A. D. 50c, H. M. W. & I. McL. 25c ea. by D. M. I.	14 00
Concord. E. W. V.	25
Exeter. E. Clifford, by Wilder & Co.	30 00
Great Falls. First Cong. Ch. by E. J. Lane, Treas.	34 12
Hill. Mrs. M. H. & Mrs. M. E. K. P. 50c ea.	1 00
Jaffrey. J. D. Gibbs	1 00
Keene. Isaac Rand 10, Mrs. Julia A. Rand 3.50, Asa Duzen, Luke Joslin, Abijah Kingsbury, Geo. P. Drown, Elisha Rand, Miss Almira R. Metcalf & Sam'l Woods 1 ea., Miss A. M. 50c.	21 00
New Boston. Mrs. A. L. for <i>Mag.</i>	50
Portsmouth. Albert W. Ham for <i>Mag.</i>	1 00
Troy. REV. LUTHER TOWNSEND 25 bal. to const himself L. M., Mon. Con. Contribution 1.	26 00

VERMONT.

Chester. D. H. Maxfield, Doct. J. N. Moore, Joseph Fisher & Asa Davis 1 ea.	4 00
Coventry. Dea. M. Pearson 50c & 50c for <i>Mag.</i> , by A. R. Gray, Treas.	1 00
East Hardwick. Stephen T. Ellis 4.50 & 50c for <i>Mag.</i>	5 00
Lunenburg. Cong. Ch. 20, Hon. S. Clark 1.50 & 50c for <i>Mag.</i> , Rev. W. S., G. F. F., W. C. & C. W. K. 50c ea. for <i>Mag.</i> Others 3, by M. S. Chandler	27 00
Marshfield. Mrs. H. C. Pitkin for ed. of a girl <i>Mendi M.</i>	25 00
Middlesex. Mrs. H. Summerville for <i>Foreign M.</i> , by Rev. L. Prindle	3 00
Rupert. Cong. Soc. for <i>Foreign M.</i> , by Rev. J. B. Clark.	14 00
Rutland. Robert Barney	5 00
Saint Albans. Mrs. H. B. Todd	2 00
South Hardwick. A. M. Amsden 50c & 50c for <i>Mag.</i>	1 00
Thetford. P. Rugg 1 and 50c for <i>Mag.</i> , L. S. 50c for <i>Mag.</i>	2 00
Waitsfield. Timothy Reed 4, Naomi Bates 3, J. C. Prentiss & Rev. L. Prindle 1 ea., H. H. & C. E. J. 50c ea. for <i>Foreign M.</i>	10 00
Walden. Mrs. Permelia Amsden.	5 00
West Randolph. Jonas Jones 5, Rev. S. Sparhawk 3, Miss M. & S. Albion 3, Mrs. L. Sparhawk 2.25, Mrs. Phebe Jones 2. Others 75.	16 00
Woodstock. Mrs. R. D. King	1 00
Worcester. Samuel Andrews 1, C. C. Closson 1	2 00

MASSACHUSETTS.

Amesbury & Salisbury. Union Evang. Ch., by N. W. then	15 00
Amherst. Luther Miles 2.50 & 50c for <i>Mag.</i> , Mrs. Harriet N. Hawley 2	5 00
An-over. Free Ch. Juv. Missionary Soc. to const MISS MARGARET J. BLANCHARD L. M., by Wilder & Co.	30 00
Boston. Rev. Chas. Nichols 30 to const. MRS. CLARRISSA NICHOLS L. M., Mrs. C. S. Drury 1, for <i>Mag.</i> , Mrs. C. J. Braudley, by Wilder & Co. 1	32 00
Boxborough. Cong. Ch. 11.50 & 2.50 for <i>Slaves Bible Fund</i> , by Wilder & Co.	14 00
Boylston. L. Holbrook P. M.	3 00
Brookline. Jeremiah Hill for <i>Foreign M.</i> , by Chas. B. Dana	9 00
Chicopee. Sam'l Smith 10.50, Dea. H. Smith and Benj. Colton 1 ea. Others 50c, L. A. Moody 2 & 50c for <i>Mag.</i> , Mrs. C. M. C. 50c for <i>Mag.</i>	16 00
Chicopee Falls. Miss C. Parsons & M. Kelley 1 ea.	2 00
Concord. "Friends of Free Missions," by Wilder & Co.	32 00
Conway. F. E. Patrick	1 00
Cummington. William Packard	1 00
Curtisville. J. C. & A. A. B. 50c ea. for <i>Mag.</i>	1 00
Dracut. First Evang. Cong. Soc., by Reuben Coburn.	7 00
Dudley. Phineas Bemis	5 00
East Hampton. Pay-on Soc. 65.09, by Seth Warner, LEVI PARSONS 30 to const. himself L. M.	95 09
East Marshfield. "D. D. T."	5 00
Enfield. Rev. Robert McEwen	15 00
Framingham. Mrs. Lucinda Rugg, & Mrs. S. N.	

Brewer 3 ea., Mrs. A. M. Parsons & G. Nourse		
2 ea., Mrs. Eliza Rice 1, Mrs. S. C. E. 50c for		
<i>Mag.</i>	11	50
Franklin. Cong. Ch. & Soc. by Wilder & Co.	31	32
Granby. First Ch. & Parish, by Wilder and Co.	11	75
Greenfield. Miss R. Allen 1, L. B. and E. B. Bil-		
lings 1 ea.	3	00
Hampshire Co. "An Old Friend"	47	00
Haverhill. Mrs. Mary B. Jones 10, "A Lady" 3	13	00
Haydenville. Ladies Benev. Soc. for <i>Home M.</i> ,		
by Wilner & Co.	20	00
Heath. Mrs. H. M. W.	50	
Lawrence. Central Cong. Ch., by Wilder & Co.	77	71
Marlborough. Union Ch. & Soc. to const. LEVI		
W. BAKER & FRANCIS C. CURTIS, L. M.'s, by		
Wilder & Co.	60	00
Meaford. First Trin. Cong. Ch., by Wilder & Co.	14	34
Milford. Mrs. D. R. & Mrs. L. N. 50c ea. for <i>Mag.</i>	1	00
New Bedford. Mrs. Benj. Irish 1.50, Miss M. A.		
Pratt 1, E. P. 50c for <i>Mag.</i>	3	00
Newton. Mon. Con. Coll's., by E. Woodward	46	70
Newton Centre. First Cong. Ch. to const. HENRY		
PAUL, HORACE COUSENS, JAMES B. TROW-		
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South Glastenbury. M. H., H. R. T. and Dr. C. E. H. 50c ea. for Mag., Mrs. F. L. B. 25c	1 75
Southington. Mrs. Sally Gridley 5 for Mendi M. Dea. O. L. and J. C. 50c ea. for Mag., Others 1.35	7 35
Unionville. E. N. G., W. P. and C. H. 50c ea. for Mag.	1 50
Wallingford. Mrs. M. Beadle 2, M. C. Munson 1, E. H. 50c	3 50
West Avon. C. W., A. W. and S. H. W. 50c ea. for Mag., Miss E. L. S. 25c	1 75

Total, \$5.091 65

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